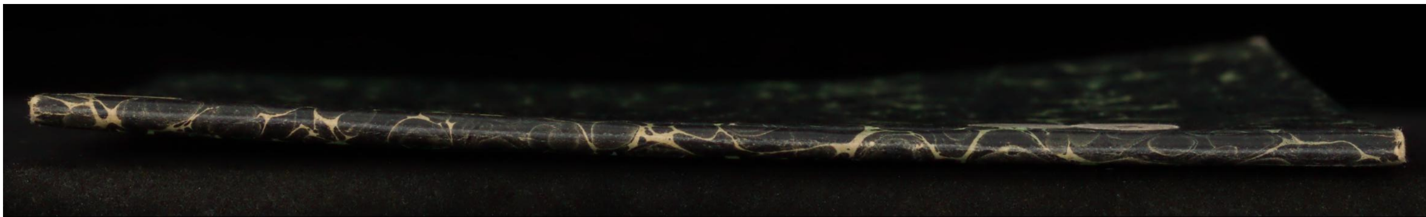
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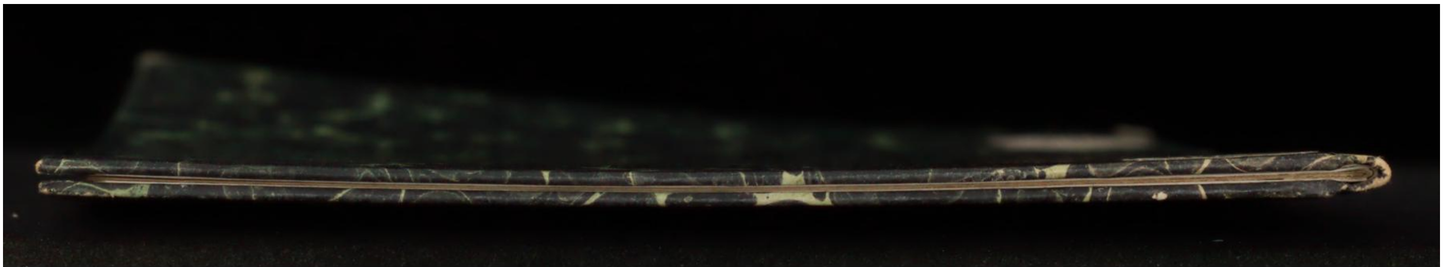
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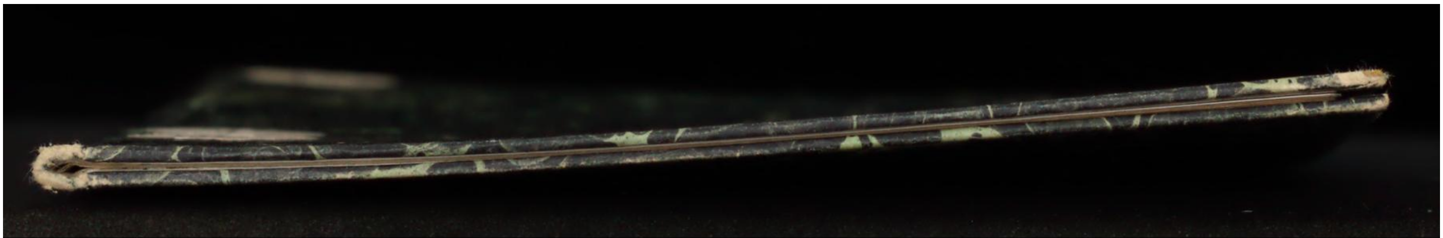


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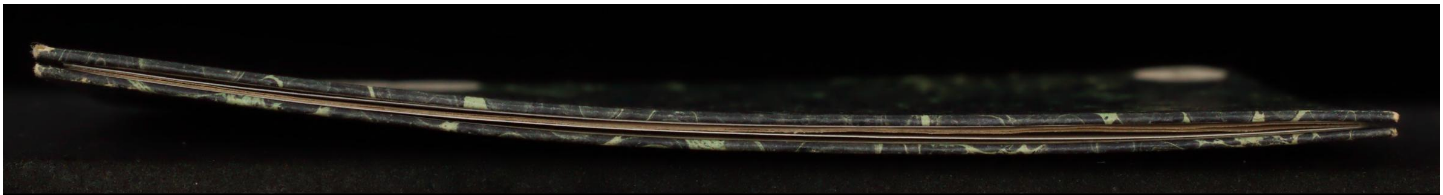
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# DISPVTATIO DE SVBSTANTIA

Quam

*Deo Auſpice*

SVB PRÆSIDIO

*Clariſsimi , Doctiſsimiq́; Viri ,*

D. M. DANIELIS SINAPII, Illuſt. D. D. Ordinum Hollandiæ, & VVeſt-Friſiæ Collegij, quod eſt Lugduni Batavorum, Subregentis Digniſſimi,

*Ventilandam proponit*

NICOLAVS BALBIANVS Goudanus.




LVGDVNI BATAVORVM,
Ex officina IACOBI MARCI,
Typographi ordinarij Collegij Theol. Ill. Ordinum Hollandiæ & Weſt-Friſiæ.
cIↃ. IↃ. c XX.

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*Magnificis, Ampliſsimis, Prudentiſsimiſq; Viris,*

DD. Prætori, Conſulibus, Scabinis, totique inclytæ Reipublicæ GOVDANÆ Senatui, Dominis ac Mæcenatibus ſuis ſummo honore proſequendis,

NEC NON

*Pietate & eruditione conſpicuis Viris,*

D. FESTO HOMMIO SS.Theol. Doctori, Regenti Coll. Theol. Digniſſimo & verbi Divini ibidem Miniſtro.

D. JACOBO TRIGLANDIO celeberrimæ Eccleſiæ Amſteldamenſis Paſtori Digniſſimo.

AC HÆC

GEORGIO TIMMERMANNO.<br>
HERMANNO HENRICI.<br>
JACOBO HENRICI HARTIO,<br>
} Mercatoribus Solertiſſimis.

*Studiorum ſuorum fautoribus ac promotoribus ſemper colendis,*

Haſce ſtudij primitias offert

NICOLAVS BALBIAN

*Reſpondens.*

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# THESES
## DE
# SVBSTANTIA.

### THESIS I.

DE Subſtantiâ acturis, tria tractanda occurrunt, I. Ratio ordinis II. Natura ſubſtantiæ, in qua conſiderabimus quid ſit nominis & quid rei III. Proprietates.

### II.

Ordimur Categoriarum explicationem à ſubſtantiâ. I. Quia naturâ prior eſt accidente; Accidentia enim omnia à ſubſtantia pendent, quia eſt quaſi baſis & ſubiectum omnium accidentium. II. Quia cæteris dignior, nam reliqua omnia præter ſubſtantiam in alio ſubſiſtunt; ſola autem ſubſtantia eſt αὐθύπαρκτος & per ſe ſubſiſtens III. Quia ſubſtat accidentibus, quæ prorſus nihil ſunt niſi à ſubſtantiâ ſuſtententur, hac enim ſublatâ tolluntur accidentia.

### III.

Subſtantiæ vox varie uſurpatur, aliquando enim ſumitur pro quolibet Ente; aliquando pro quidditate ſeu eſſentia cujuſlibet entis quæ definitione explicari poreſt; nonnumquam etiam & frequentius pro tali ente, quod contra diſtinguitur accidenti & præſens prædicamentum conſtituit.

### IV.

Vocem ſubſtantiæ, alij à ſubſtando, alij à ſubſi-



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ſtendo derivant, nos maxime proprie ſubſtantiam à ſubſiſtendo derivari arbitramur, tum quia ſubſiſtere includit rationem abſolutam, cum ſubſtare includat rationem relatam; tum etiam quia ſubſiſtere eſt prius & magis eſſentiale ſubſtantiæ.

V.

Eſt autem *Subſtantia ens quod per ſe ſubſiſtit, & ſubſtat accidentibus.* Quæ quidem deſcriptio, quamvis omnino accurata non ſit, ad perfectionem tamen proxime accedit.

VI.

Dividitur Subſtantia in primam & ſecundam; Prima eſt quæ neque de ſubiecto aliquo dicitur, neque in ſubjecto eſt, & de qua reliqua omnia vel dicuntur ut ſubſtantiæ ſecundæ, vel inſunt ut accidentia, ut omnia individua ſubſtantialia, hic homo, Socrates Bucephalus &c.

VII.

Secunda eſt quæ de ſubjecto dicitur & in ſubjecto nullo eſt, ut iſtorum ſpecies & genera, in quibus primæ ſubſtantiæ inſunt, non tanquam in ſubjecto, neque ut pars eſſentiæ in toto eſſentiali, ſed ut inferius in ſuperiori.

VIII.

Eſt autem hæc ſubſtantiæ diviſio, non ſubjecti in accidentia, non generis in ſpecies, nec totius in partes, ſed analogi in analogata, analogia πρὸς ἓν ſive attributionis.

Prima

I X.

Prima enim ſubſtantia magis eſt ſubſtantia quam ſecunda 1. quia prima primò & actualiter ſubſiſtit, neque eſt in potentia ad determinationem, 2. quia prima plura continet prædicata, adeoque plures perfectiones, 3. quia ſecunda pars eſt primæ, utpote quæ pars eſt definitionis eius 4. quia prima fundamentum eſt ſecundæ, ſublata enim illa hæc tollitur, unde ait Philoſophus *ſublatis primis ſubſtantijs nihil ſit reliquum.*

X.

Sicut vero primæ ſubſtantiæ magis ſunt Subſtantię quam ſecundæ, ita quoque inter ſecundas diſcrimen eſt, ut aliæ alijs ſint magis ſubſtantię, prout propius aut remotius à ſubſtantiâ primâ abeunt, ſpecies enim magis eſt ſubſtantia quam genus, quia propinquior eſt primę ſubſtantiæ, & magis perſpicue ejus naturam declarat quam genus.

X I.

Sequitur tertium diſputationis noſtræ membrum, quod eſt de proprietatibus ſubſtantiæ, quæ vulgo numerantur ſex.

X I I.

Prima eſt, Nulla ſubſtantia eſt in ſubiecto, intellige ſubjectum inhæſionis non prędicationis, atque hæc omni quidem ſubſtantiæ prædicamentali, ſed non ſoli eſt propria, competit enim & differentijs & partibus integrantibus ſubſtantiarum, quæ huc tantum reductive pertinent.



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XIII.

Secunda eſt, ſubſtantia univoce prædicatur de omni ſubiecto de quo prędicari poteſt, quæ proprietas plane non eſt ſubſtantię prędicamentali propria, nam nec omni competit, ſubſtantiæ enim primæ cum omnino non dicantur ne univoce quidem dicentur, nec ſoli cum etiam competat differentijs, quę ſubſtantię incompletæ ſunt.

XIV.

Tertia eſt, Subſtantia ſignificat τόδε τι hoc aliquid, hoc eſt quippiam per ſe exiſtens, ſingulare & demonſtrabile, quod proprium eſt primę ſubſtantiæ, ut ſecundæ, ſecundum Philoſophum, ſignificare quale quid.

XV.

Quarta eſt, ſubſtantiæ nihil eſt contrarium, ut nimirum ſubſtantiæ; ſubſtantia enim ſubſtantiæ non contrariatur, licet ratione contrariorum accidentium, contrarietates admittat; eſtque hoc proprium omni, ſed non ſoli.

XVI.

Quinta eſt, ſubſtantia non recipit magis aut minus, id eſt non poteſt intendi nec remitti: Hanc proprietatem nonnulli ſolis primis ſubſtantijs tribuunt, ut ita effugiant effatum Ariſtotelis, cum primas ſubſtantias magis eſſe ſubſtantias dicit quam ſecundas, alij qui ad ſecundas etiam ſubſtantias proprietatem hanc extendunt, attributum hoc interpretantur de una eademque ſubſtantia, ſive quæ

eiuſdem

ejuſdem ordinis & gradus eſt, quod hęc neque ſe ipſa neque alia, hoc vel alio tempore magis ſit ſubſtantia, quorum etiam placitum non omnino nobis diſplicet.

XVII.

Sexta eſt, ſubſtantia una eademque numero exiſtens, ſui mutatione poteſt recipere contrarias qualitates; ſucceſſive ſcilicet & in ſenſu diviſo, niſi alterum inſit à natura; quę maxime propria ſubſtantię proprietas eſt, omni, ſoli, ſemperque, ei conveniens.

XVIII.

Hę proprietates, licet ſingulę naturam ſubſtantiæ non admodum declarent, coniunctæ tamen haud parum ad accuratam eius cognitionem faciunt.

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## COROLLARIVM.

*Difficultas aſſequendi veritatem oritur tantum ex intellectu.*

FINIS.

*Erudito, ac Ornato Iuveni*

# NICOLAO BALBIANO.

*Qvo tua te virtus, animi quo fervidus ardor*
*Abripit ante alios Iuvenis? ſublimibus auſis*
*Præſtantis calcare ſtudes ſpatia alta lycæi?*
*Altum opus aggrederis, mæandros ſolvere vafros*
*Ingenio res digna tuo eſt, non vile laboris*
*Te decus hinc nomenque manet, qui munera tanta*
*Vernantis vitæ profers, certamine docto*
*Excutiens rerum abſtruſa caligine verum.*
*Macte auſis Iuvenis, docto qui proluis amne*
*Te Sophiæ & pectus virtutis flumine inundas.*
*His animum ſuccinge bonis, ſic ibis ad alta*
*Culmina Muſarum & doctrinæ templa Serena.*
*Heîc olim ſophiæ te totum rore repletum*
*Splendida ſublimi ſapientia ſede locabit.*
*Hoc tua promittit virtus, hôc ſpondet Apollo.*

Amicitiæ ergo ἐσχεδίαζε

H. Colvius.

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